

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



JUSTICE FOR PEACEFUL NEIGHBORHOODS

John LaFarge, S.J.

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AVOID DEFEATISM IN RACE RELATIONS

Franklin O. Nichols

•

CHAMPION OF CHARITY

Theophilus Lewis

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11,000,000 COLORED CATHOLICS

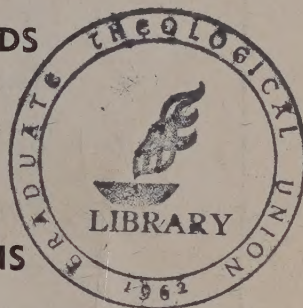
Editorial

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Editorials •

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Statistics



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1942

Castel Gandolfo, Oct. 27 (A.P.). — Pope Pius XII in the first Encyclical of his reign blamed "the denial of God" for leading the world to war and pleaded for peace today.

— *The New York Sun*

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Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.
- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world." — *Jacques Maritain*
- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro is superior or inferior, one to the other." — *Rev. John M. Cooper*
- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.
- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism." — *Carlton J. H. Hayes*
- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical Body of Christ and the common expression of this unity in the Church's liturgy.
- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.
- "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons." — *Rev. Francis J. Gilligan, S.T.D.*
- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

JANUARY – 1942

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INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ...	5,000,000
Estimated Number of Catholic Negroes.....	300,000
Estimated Number Unchurched.....	7,750,000
Number of Negroes Attending Colleges	23,038

Number of Catholic Negro Churches.....	282
Number of Catholic Negro Schools.....	263
Negro Enrollment in Catholic Schools.....	50,000
Priests Engaged in Colored Missions.....	450
Sisters Engaged in Colored Missions.....	1,600

Negroes in New York City	478,346
Negroes in Chicago.....	233,000
Negroes in Philadelphia.....	219,000
Negroes in Washington.....	132,068

The Negro in Defense Industries

One of the serious bottlenecks in the defense industry program is the lack of manpower for production. With the increasing flow of men from industry into the army and navy, a serious shortage of skilled and unskilled workers is foreseen. There is an artificial bottleneck of manpower that exists because so many industries are setting an indiscriminate bar to employment on the basis of the color of hair, eyes, or skin. The Negro labor supply has not been adequately tapped for the defense industries, primarily because of racial prejudice.

We know of no group of people in the country who are more patriotic than the Negroes. We have spoken to Pullman and hotel porters, bootblacks, dining-car waiters on trains, and to unskilled workers among the Negroes, and everywhere we find them expressing only the most patriotic sentiments and the willingness to make any sacrifices for victory.

Negroes will be made to pay taxes like the rest of us and the burden of taxes, which is always greater on the poor, will rest heavily on their shoulders. Yet until now the Negroes have not been given a proportionate share in the defense industries because of racial prejudice, both on the part of the workers in the factories and on the part of some employers.

—*Catholic Telegraph-Register.*

This Month and Next

Our readers will welcome another article by FRANKLIN O. NICHOLS, a frequent contributor to the REVIEW. He is Field Secretary of the National Urban League, specializing in the field of industrial employment. For several years Mr. Nichols, who resides in Harlem, was associated with the Citizen's Housing Committee. In the present article he points out that, while there is no reason for being over optimistic about employment opportunities for Negroes, nevertheless there are certain hopeful indications, and that the spread of racial despair would be a serious obstacle to further progress . . . We are grateful to the Editor of *America* for permission to publish the excellent article by REV. JOHN LA FARGE, S.J., who needs no introduction to the readers of the REVIEW. This is required reading for students of the Interracial problem . . . It is fitting that THEOPHILUS LEWIS should give his estimate of Joe Louis's magnificent contribution to the Navy Relief Fund—and the cause of interracial good will.

"A Champion All the Way"

"It seems that Joe Louis is always doing the right thing. He is simply grand. He is simple, straightforward, honest and natural in speech and action . . . By his bearing and his action it may be that he has done more for the Negro race than any other man since Booker T. Washington. And he has done plenty for the white race too . . .

"He has shown them a boxing champion who never dodged a fight with a fit opponent, never delayed in taking one of them on, never quibbled over the rules or the referee, never took unfair advantage over a rival in the ring, didn't whimper in defeat, didn't crow in victory, and altogether was an outstanding example of the best qualities that the boxing game can produce."

—John Kieran, "Sports of the Times."—*N. Y. Times*

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Vol. XV

JANUARY, 1942

No. 1

11,000,000 COLORED CATHOLICS

In time of war, anything or everything may be tried which will help to confuse the public mind, and create division and internal conflict. Strenuous attempts have already been made by the Japanese, according to reports, to give a racial twist to the war in the Pacific. Favored treatment was announced for the native Filipinos, as opposed to repressive measures for the whites in invaded Luzon.

Axis propagandists know—and the scheme may as well have originated in Berlin as in Tokyo—that if American racial sentiment were thoroughly stirred up against the Japanese, as a non-white race, it would add little practically to the resistance our country is offering to their attacks, but would contribute to the possible growth of sentiment against the Chinese, as another Oriental people. Furthermore, it would encourage racial divisions here at home, all of which would be grist for the Axis mill.

Such a type of appeal has no place in our defensive program. The matter was clearly put by the Rev.

Vincent A. McQuade, O.S.A., professor of sociology at Villanova College, in his address during Christmas week to the National Catholic Sociological Society.

"Propaganda of this type," said Father McQuade, "has no place among the American peoples. We are not fighting a 'yellow-race peril,' . . . we are striving to defend our own rights."

Inevitably race hatred, as a bird of ill omen, returns to roost upon the heads of those who hatch it. Rather should the assault and treachery of Japan's pagan-inspired war party direct our thoughts to the eleven million non-white or "colored" Catholics of the Philippine Islands. These same "colored" Catholics are the citizens of the "only Christian land in the pagan Orient." Their soldiers and sailors, their native bishops and priests and nuns, their splendid home folks of every description, ready to fight and die for their country and their flag and for all we in this country hold dear, are a living rebuke to madmen who would try to stir up or keep alive the spirit of racialism in the United States.

Father Gillard

So unexpected was the sudden death in Baltimore on January 13 of Rev. John T. Gillard, of the Society of Saint Joseph, editor of the *Colored Harvest*, that it is impossible to appraise at once the greatness of this loss to the mission work of the Catholic Church for the Negro in this country. Father Gillard, aged but forty-one, was a man of splendid physique, apparently in the best of health, whose bodily endowments were the instrument of a vigorous and methodical mind and will. He was enthusiastically devoted to the single purpose of spreading in every possible way the Kingdom of God among the colored people of the United States. His latest achievement, *Colored Catholics in the United States*, was the crown in a long series of articles, books, editorials, lectures and retreats devoted to this cause. Its wealth of information was the result of a characteristically searching survey of a much-neglected and misinterpreted field.

From his extended experience, Father Gillard particularly deplored the oblivion into which had fallen the long and honorable history of the Catholic Church's work for the Negro in this country, and was indefatigable in his efforts to restore this picture in all its glory. A man of sudden impulse and impetuous spirit, he followed heroically the Divine Saviour in the path of patience and charity, giving long hours of his time to the aid of students in the interracial field, instructing converts and working for the benefit of the colored Religious, in whose welfare he showed a special interest. Straightforward and trenchant in his expressions, he coined phrases and characterized issues in unforgettable language. He demanded practice as well as preaching of Catholicism, applied his logic unsparingly to the field of education, and broke down, as a result, many a barrier to the admission of Negroes to Catholic institutions of higher learning.

Confronted abruptly in his younger days with some of the perplexing questions raised by the colored Catholic in the day-by-day practice of his religion, Father Gillard, conscious of the missionary's practical problems, did not find it easy to accept some of the more direct solutions advocated by *Interracial Review*. Some correspondence and controversy ensued. But as the years went on, Father Gillard showed an increasing assimilation of the ideas that the Review

proposed, while we learned to appreciate more and more his own sterling honesty and admirable competence. His latest work is a hearty tribute to the soundness of the Catholic interracial program.

We extend our condolences to Father Gillard's fellow missionaries in the Society of Saint Joseph, and ask our readers join in the prayer that with his entry into a well earned share of the Master's glory, the Holy Spirit may pledge for his associates the continuance of the great work he so successfully set on foot.

Don't Scrap the FSA

Serious increase of disabilities for the Negro in the United States is in prospect if a recommendation is carried out that is contained in the budget plan of Senator Byrd's committee on non-defense expenditures. One of the items the committee would lop off, in the interests of economy, is the annual appropriation of Federal funds for the Farm Security Administration. Protests against such a cut have arisen from various sources. The Most Rev. Vincent J. Ryan, D.D., Bishop of Bismarck, S. D., and former president of the National Catholic Rural Life Association has warned that the cessation of the FSA would result in turning loose upon the nation an army of landless proletariat, disastrous enough in war time, and a menace in time of peace. Wrote Harry Schwartz of Brooklyn in the *New York Times* for December 27:

The work of the Farm Security Administration is relatively little known to citizens, but is of the highest importance. Millions of farm people—owners of small, infertile tracts, poor tenants, share-croppers, and farm laborers—have received aid in one way or another from this agency . . . No other agency of the Government is concerned with these people, and even in a defense economy their woes are not ended.

Negro farmers, most of all, would be the sufferers from such a situation. Thanks to the Farm Security Administration, thousands of Negro farmers have been enabled, or are being enabled, to struggle to their feet and gain at least some semblance of economic security. The FSA has helped them to keep or obtain land ownership, to balance their home budget, to set on foot cooperative ventures. These farmers, for the most part, are in no wise beneficiaries of the much-

heralded AAA benefit and parity payments, amounting to hundreds of millions annually, that go to the large land owners. If cuts are to be made, it would seem more logical they should apply to those who are in better position to endure them.

Talmadge Against The March of Time

Somewhere among the legends of the North People there is a story about a king who sat on the beach and commanded his vassals to sweep back the incoming tide with brooms. His people labored valiantly and perspired profusely, according to the fable; nevertheless, the tide rolled in and wet the royal feet.

It is rather likely that Gene Talmadge, Governor of Georgia is beginning to suspect that he and the fabled king are brothers in futility. The ancient monarch tried to reverse the flowing tide and made a bad job of it. Talmadge attempted to halt the march of time, only to be bowled over on his haunches, with the onward marching time spirits stepping on his fingers and gouging his ribs.

Talmadge, of course, did not know he was challenging the march of time. His embarrassment was caused by a failure to observe the direction in which events are moving. Everywhere except in lands under the Nazi heel the various races are making an effort to approach interracial justice. That there are still vast areas of prejudice untouched by the wave of tolerance is too obvious to mention. But the general trend of the time is toward interracial understanding and cooperation. Even in Georgia, progressive educators fell in step with the rhythm of events and attempted to broaden the educational opportunities of Negro youth. Talmadge accused them of advocating social equality between the white and Colored races and dismissed them from the State's educational system.

What the enlightened people of Georgia think of their Governor's attempt to make political capital of the race problem is certainly encouraging to those who are hoping and working for the improvement of interracial relations. Prominent citizens and leading newspapers were equally vigorous in denouncing him. More significant, his action was condemned by those most vitally interested in the State's educational system, Faculty members and students of the State's vari-

ous universities. One body of students even went so far as to hang their Governor in effigy in front of the State capitol.

Talmadge may not be greatly alarmed by the opposition of the progressive citizens of Georgia. His interference in the educational policy of the State was deliberately intended to appeal to the prejudices of the mass of unfortunate Georgians who are deprived of an opportunity to be benefited by the schools, largely by the mismanagement of public affairs by Talmadge and his kind. As his tenure in office depends upon the existence of a benighted electorate it is not difficult to understand his readiness to persecute conscientious educators for the diversion of the ignorant. Still, there must be moments when he is haunted by at least an inkling of misgiving. Talmadge, in spite of his red galluses and hill-billy mannerisms, is an intelligent man—far too intelligent not to smart under the censure of those whom he knows are his betters.

America, 1942

The curtain rises on 1942. . . . A crack Negro regiment has been assigned to guard vital nerve centers in New York City. . . . Standing in the ring beside Joe Louis, Wendell L. Willkie pleads for racial harmony in an hour of crisis. The Negro champion, donating his winnings to a national cause, becomes a private in the Army, "to do what they tell me." Says *The New York Times*: "All of us, of all racial origins, are proud of him." . . . At Manhattan Center an entranced audience follows the actors in an amazing cavalcade of Negro progress. America begins to show a new interest in the Negro.

To be sure, the Negro has woven himself so inextricably into the pattern of American life as to be no longer either a novelty or a being apart. For he, too, is American. His sufferings, his triumphs, his courage and tenacity belong, with the epic of the pioneers, to the vast drama of American progress.

The play, we say, has begun. It is called "America, 1942." No one has seen a copy of the script. There is no audience. Merely a stage crowded with familiar, every-day figures: the man of industry, the worker in overalls, the office girl, the housewife, the field hand, the child on his way to school. In the distance are men in uniform; more remote, the vision of tanks,

airplanes, of ships plying the far seas. Somewhere a radio pours out a message: "This is no time for racial differences. Let us put an end to discrimination of all kinds and give every loyal American citizen a chance to go to work."

Off-stage a group of Negroes await their cues. Eager young men are discussing excitedly their prospects of active war service. One is a pilot. He talks of Pearl Harbor, of Wake Island. The others tell him in blunt words: "No chance. They don't want Negro flyers. It's the army for us, or a mess job in the navy." Some of the light dies out of the boy's eyes, but he awaits patiently, none the less.

Older men with skilled hands have other thoughts in their minds. Their eyes are fixed on the giant factories where tanks and guns are being turned out in a steady stream. Inside the factories a few Negroes are already working. Skilled men, like themselves, getting a chance to work at a trade at which they have demonstrated their skill.

There is little talk among the men. One reads a newspaper. One item in particular catches his eye. "Detroit workers strike when two Negroes are hired. Protest forces their dismissal from auto plant." He is about to pass the paper to the man beside him, but changes his mind.

The lights are on full now. The waiting Negroes are tense with expectancy. The stage director, bustling, good-natured—they call him Uncle Sam—is about to give them their instructions. But someone tugs at his sleeve, demanding to be heard. "Who's that?" someone asks. "Why that's Old Man Prejudice." "What's he doing here? What's he whispering into Uncle Sam's ear?" "We'll know soon enough."

Well, the play has only begun. We don't know yet just what plans Uncle Sam has for the Negroes in his cast. It's quite possible Old Man Prejudice has sold him a bill of goods. We hope not. And anyway, others are bound to have some say in the matter. Maybe O. M. P. will find himself barking up the wrong tree this time.

Somebody's waving a flag out there. They're singing the Star Spangled Banner.

The Negroes, older men and boys, are standing to attention.

Notes From XAVIER UNIVERSITY

The First Catholic College for Negro Youth

DEBATING

The Iowa State College debating team will be the guest of the Xavier debating team in January in a discussion which will involve the question: "Resolved: That the Federal Government should regulate by law all labor unions in the United States." A forensic program of this scope is destined to make available an invaluable contribution to interracial good will and mutual respect between the races which will go a long way towards building a better world.

ALUMNI AWARD

The Xavier Alumni Award of the Chicago Club will be awarded each June to the student of the Senior Class most outstanding in the field of Philosophy. Loyal sons and daughters of Xavier attempt to encourage scholastic achievement through awards of this nature. The general organization of the Xavier Alumni Association awards a scholarship in music annually.

MUSIC DEPARTMENT

Students of the Departments of Music of the University will present Mascagni's ever popular "Cavallerie Rusticana" in their annual operatic production. Miss Gwendolyn Wright and Mrs. Georgiana McBride Rose appear in the role of "Santuzza," Misses Theresa Ferguson and Marie Creighton as "Lola." Miss Blanche Curry is cast as "Lucia", Hurve Rachal as "Turuddu", and Sterling Cincore and Eugene Dickerson as "Alfio".

XAVIERITES IN ARMY

Many Xavier graduates and former students who have not as yet received the diploma of the University are presently serving their country in the nation's armed forces. The spirit of the University is one of whole-hearted support of every effort of the nation to prove to the world that the democratic ideals of America will be alive long after the passing of Hitler and those like him.

AVOID DEFEATISM IN RACE RELATIONS

By FRANKLIN O. NICHOLS

In too many responsible places there seems to be developing a hopelessness about improving racial relations. Equally it is true that many Negroes are revealing pessimism and cynicism. It is a matter that should give grave concern to all those working in projects directed toward Negro welfare. These attitudes, unless challenged, will ultimately reflect themselves in reduced support for qualified agencies and will inevitably discourage the efforts of that growing number of Americans who are taking more than an academic interest in bettering racial relations.

An examination of the Negro's present status in this country would lead to the conviction that progress has been and is being made despite many present serious social, economic and political deficiencies. The long, persistent and courageous work of the National Urban League, the National Association for the Advancement of Colored People, the Church, the Negro press, financial foundations, and other agencies working in the field of Negro welfare is resulting in definite and significant progress toward the securing to the Negro better educational facilities and opportunities, greater extension of franchise, improved economic development, wider integration into municipal, State and Federal administration, as well as a growing respect for Negro personality and achievement. White and Negro leaders interested in this field of endeavor have awakened the interest of great numbers of Negro and white youth who are vigorously challenging these injustices which operate to prevent the Negro from taking a full and rightful place as a citizen and worker. The last few years have witnessed an improved attitude on the part of an important division of the daily press. There are many indications of a growing impatience with racial injustice. This growth of favorable public opinion has not just happened: it has been brought about by the continuous presentation of situations surrounding race relations by those working in this field.

The limitations of this article will not admit of reviewing the improvement of conditions in all the important divisions of white and Negro contact. However, a survey of the progress made in the placement of Negroes in the defense industries is quite encouraging. Only a few months ago this nation seemed suddenly to realize that the world war had degenerated into international banditry, that the country's in-

stitutions were threatened as never before by the most powerful combination of organized aggression that the world has known. Feverishly the nation prepared to defend itself. To the shocked amazement of white and Negro Americans, it developed that many corporations receiving large defense contracts were refusing to utilize Negro labor solely because of color, and that many had been conducting the same policy of discrimination for decades. Qualified Negro youth were being discouraged from entering defense training courses. In some locations, certain divisions of organized labor were objecting to the employment of Negroes in the skilled and semi-skilled trades. The situation presented a strange inconsistency in view of the fact that the nation was preparing to defend itself against an ideology that included racial discrimination as one of its main tenets. The situation also presented a serious threat to the needed development of productive efficiency.

The files of the National Urban League, which was among the foremost agencies that worked for the correction of these practices, contain a significant record of successful procedures and concrete results for review by those interested in the progress of better race relations. This agency, in cooperations with other outstanding organizations, conducted a nation-wide publicity campaign directed toward arousing national interest in these conditions. An important segment of the white and Negro press gave unstinted cooperation. The Churches, both Catholic and Protestant, supported this program. At this time, the proposed March-to-Washington, organized by A. Philip Randolph, International President of the Brotherhood of Sleeping Car Porters, was stirring the nation. Finally, these efforts resulted in the President issuing an Executive Order against discrimination with the subsequent creation of the Fair Employment Practice Committee to implement this Order. What have been the concrete results of these efforts? Reports from the Federal Government indicate definite expansion of Negro employment, the breaking down of many barriers to defense training, a reaffirmation of a liberal interracial policy on the part of national labor executives, an actual increase in union membership on the part of Negroes, and the advancement of qualified Negroes in an increasing number of corporations.

The achievements resulting from this determined effort on the part of agencies seeking to advance Negro welfare justify a measure of hopefulness in race relations as this applies to industrial progress. Of course there was a natural increase in Negro employment due to an expanding productivity. However, a large percentage of the increased number of Negroes now engaged in the skilled and semi-skilled trades certainly would not have been employed in those types of industries—which had consistently refused Negroes—without this definite program which challenged industrial discrimination based on color.

The writer does not contend that there are not many serious restrictions to the employment of Negroes in these categories in many corporations. But the fact is that definite progress has been made in meeting this situation.

Worthy of mention as a further indication of progress in overcoming interracial difficulties by determined effort is the work in Kansas City under the leadership of the Urban League affiliate in that section. For years, Negro carpenters, bricklayers, painters, plumbers, electricians, cement finishers, and sheet metal workers have been barred by constitutional provision, ritualistic procedures or other devices from union membership in this city. Though the organization of public sentiment, protests to Congressmen, Federal agencies, and labor officials, trade-union barriers are beginning to break down. As a result, Negro carpenters, after thirty years of exclusion are now included in the same local with white members.

Negro bricklayers have been inducted into the bricklayers' union which heretofore had consistently refused them. Negro painters have successfully passed examinations for union membership and have been admitted. For thirty-five years, the Painters' District Council has barred Negro mechanics from union membership. Meetings are now being held of Negro cement finishers, sheet metal workers, electricians, and plumbers, and there is reasonable expectation that the traditional barriers against Negro workers in these crafts will be eliminated.

In Brooklyn, there was organized in April 1941, by the Negro Urban League, a Coordinating Committee on Defense Employment for Negroes. This Committee has succeeded in securing the cooperation of industry, the radio, the press, and the Board of Education to

focus citizens' attention on the matter of Negro employment. This program has brought about an expansion of participation in training courses, an important integration of Negroes in the defense and non-defense industries in this Borough. This was accomplished in a brief six months' period against a background of indifference on the part of industry and hopelessness on the part of Negroes.

Organizations now concerned in securing greater opportunities for the employment of Negroes are much concerned about the situation likely to affect the Negro following the present emergency. In order to anticipate the loss of the gains made in the semi-skilled and skilled vocations by Negroes, these organizations are working on phases to insure the continuance of their employment as a national economic policy. It must be recognized today that organized industry has the same obligation for doing its part toward improving race relations as have religious, educational and social welfare forces. It is gratifying to note that several corporations have responded favorably and have indicated their determination to maintain a liberal policy in the employment of labor. Several large shipbuilding corporations, even previous to the present emergency, have maintained that they felt a definite obligation to include Negroes in important numbers in their employed personnel. This has also been true of several other large non-defense corporations.

When one seeks to find the cause of attitudes of defeatism, they appear to lie in a restricted perspective resulting in the inability to see the whole picture. The required and justifiable publicity given to the serious and often tragic deficiencies contributes to this condition. The international situation has also contributed to this despair. However, it is essential that a proper proportion be maintained. This is admittedly difficult, but it is the only manner in which the development of these attitudes of discouragement can be overcome.

There is a definite need on the part of all qualified agencies working for the advancement of the Negro and for the improvement of racial relations—including the Churches—to take cognizance of the fact that despair and cynicism are increasing. Two things are essential: a continued presentation of the problems affecting race relations and Negro welfare, and a realization of the fact that genuine progress is being made.

JUSTICE FOR PEACEFUL NEIGHBORHOODS

By JOHN LAFARGE

What happened to Rochester after his 1942 New Year's party I have not yet learned. I understand it was to be money back to the guest who did not have to be carried out at the conclusion of the proceedings. But the mention of his and Jack Benny's festivities makes me feel I should like to have a little New Year's party of my own. I should like to talk to my guests about a certain matter that we have all heard considerably about in the closing days of 1941, and that will come up still more in 1942. The guests would talk, too; pretty emphatically, in many instances. I have no objection to that. I know how they feel; I have heard it all and much more besides; and I know how their thoughts run. But they would not need to lift me onto a stretcher after the orchestra had played, "Home Sweet Home." I believe that when decent people get together and discuss frankly, but honestly, questions that touch very strongly on prejudices and emotions, there is still a place for reason and good sense. And this applies to the question of Negro migrants into our Northern cities quite as much as to other matters.

Every now and then feelings are aroused and thoughts are brought to a focus by some event that touches on the relations of white people and colored people in a city community. There were the Chicago Race Riots in 1919; in 1935 there was the so-called Harlem Riot in New York City, which was a sort of reckless protest by certain irresponsible elements against local employment conditions.

Recent press revelations concerning crime conditions in Harlem, conditions that bring crimes of violence into nearby white neighborhoods again focused public attention upon the situation of the colored people in the great cities. To these sensational press reports a popular magazine now adds a couple of highly spiced articles, adorned not with a picture but attached to some misplaced quotation marks, I feel moved to invite the general public to attend my New Year's party.

After the lemonade has been passed around, my proposal is not to deliver a lecture but to invite answers to a few, I think rather obvious questions.

First of all, I should ask: why be surprised at the presence of crime and disorder in a neighborhood when all the factors are present that encourage crime

and disorder in any group of people, of any race or nationality? Why such astonishment, such an explosion of emotion?

The surprising feature in the entire affair is not that so much wickedness exists, but that there is not a vastly greater amount of it. Food rather for surprise are the hundreds of Negro boys and girls who, after a long day's work crowd into night-schools to prepare themselves, against all conceivable odds, to be useful citizens of the nation. Or, that any young people at all can grow up into a measure of self-respect, when the only parents they have ever known are habitually unemployed parents, living flaccidly on a monthly relief check.

Since we are in the questioning mood, we can ask ourselves what breed of noble citizens would you or I have developed into if our own youth had been passed under similar conditions?

There is no need to enumerate these factors here in detail. They are familiar to any one who has spent a few hours at a session of the Domestic Relations Court, or has engaged in a moderate amount of parish visiting. We have had our ghettos, our East Sides, our beyond-the-tracks, our San Juan hills, Tenderloins, Little Italys, Polish Corridors and everything else in every city in the country. But there is this difference. The white lad or the white maiden can "graduate" from these ghettos. When they have their little nest-egg and have invested in a suburban cottage, none but a few cousins and aunts know their origin. But the colored family bears a return ticket on its countenance which cannot be effaced. What incentive is there to *become* law-abiding, to become social and neighborly and orderly and altogether clean, quiet and nice, when the majority world has already established its stereotype of what you are and must, irrevocably and Divine decree, ever remain?

The Negroes, particularly those who follow the great and glorious American quit-the-farm tradition and migrate by the millions into our immense cities, are rapidly becoming the nation's Number One proletariat. The question I should like to put to all those who refuse to give employment or training opportunity to intelligent and qualified Negro youth—future heads of families—is: do you wish them to remain a proletariat? If you do, how can you expect anything

but social conflict and disorder as a result? If you do not so wish, then what steps are you taking to remove what is a much more gravely anti-social attitude in the minds of those who thus close the gates of opportunity.

Having consumed the lemonade, let us now broach the Pepsi-Cola and address a question or two to various secular agencies which are endeavoring to help the Negro's lot even under these adverse circumstances. The question is not put invidiously, but rather with the assumption that they themselves of late have not infrequently raised it, and are disposed to give it a serious answer.

Your work, in general, follows well tried methods. It has assimilated and put into practice the best lessons of modern social science and philanthropy. It has offered and continues to offer the only hope to great numbers of helpless people for opportunity, for social or civic, even physical security. But do you believe that what you expect the Negro to be and to accomplish, under your guidance, for his own benefit—in order to do his part in overcoming his own disabilities—can be fulfilled with the type of religion that the majority of the Negro masses now possess? Or that they will maintain even that much religion? No amount of *doing for* the Negro will help, unless home and community are built up spiritually from within.

In view of this simple consideration, does it not seem strange that in all the flock of utterances that have appeared of late in the public press, concerning, let us say, the situation in Harlem, little if anything is said about the work of the Catholic Church for the religious welfare of the Negro? Of the groups of priests and nuns who are devoting themselves to this particular task?

Tributes are paid in private; but some more tributes paid in public would be very much to the point. Even Richard Wright could add a postscript, to this effect, on his scroll of grievances.

Having queried the general public—periodically disturbed at finding that Negroes act much as other races act when under similar conditions—and having questioned the enlightened non-Catholic agencies, let us serve sherbet and greet some of our leading Catholic laity.

Some of these inform me, before I have time to speak further, that they are animated by sentiments

of the utmost friendliness for members of the Negro race. So pronounced are these sentiments that they have attended Mass on Sunday at churches chiefly frequented by colored people. They assure me, moreover, that they were not impelled to this by mere fancy, but wished to give concrete evidence of their faith that all men, all races, are equal before God's altar and that the Catholic Church knows no racial distinctions.

For this I can only commend them, and all the party is impressed by these splendid sentiments. But since I am still master of ceremonies, I reserve the right to put an additional, even if seemingly ungracious question to these sincere and pious people. It happens to have been addressed to me by a colored Catholic man who used to be night-watchman in the Spelvin Building, but was fired when Mr. Spelvin cut his help by one-third. "You have to draw the line somewhere," said Spelvin. I meet this little colored man occasionally on his way home from Church.

"Good news, Father," he said, when I last saw him. "My two boys have just succeeded in landing jobs with the Banner Corporation; one as a welder, the other as a concrete finisher's apprentice. Wages are not high, but enough to keep our little family together—enough, with the grace of the good Lord and the prayers of Our Lady in Heaven. We have laid a good deal of a burden upon her of late.

"The boys worked hard to get these jobs," he continued. "They joined Mr. Parker's job-hunting group, took his training—seventy-five per cent character and attitude, he told them, as well as knowing what you really want to fit yourself for. They worked hard, they helped the other boys and the other boys helped them. They sat up nights studying their manuals. But there was one thing I could never quite understand. Why was it that not one of these good Catholic men who have been coming to our church did anything to help them? I have heard these men talk on occasions. I have heard them even speak about the Popes' Encyclicals. Three of them are the biggest employers in our town. A couple of them are personnel managers and at least five are prominent in union circles. They are religious men, they are pious men, and there's not one of them who wouldn't pass you a five-dollar bill if you were starving, or pay your rent if you told him you would be evicted.

"Yet when the boys spoke to some of them and said

they were planning to put to use some of the training Dr. Pond gave them at the vocational high school, these men said that times were difficult, and that it would be better if colored people trained themselves to become good porters and such. Mr. Waddington, who I think is a straight honest Catholic man, was indignant, when Bob mentioned it, and said it was against social justice, which he speaks about in public. But when Bob asked him why he didn't tell his friends, he seemed a bit bewildered. Now my question is: is there something the matter with these men's religion? Or is there something in our Faith they have missed?"

What *have* they missed? If we find the response to that question, we have an important answer to our queries concerning Negro neighborhood conflicts and local crime areas. Let us conclude by putting two questions the reader himself can settle.

The first question is: how can our religion be truly supernatural, how can we claim to possess or practise the fullness of Christian charity, when we are not concerned with the social and with the frankly economic conditions in which individual families are compelled to work out their salvation?

The second question is: how can we by any stretch of the imagination hope to find an adequate solution for these neighborhood problems until our Catholic faith and practice does concern itself—from supernatural, yea, from Eucharistic, motives—with these same problems: for *all* families in the community, since the family institution is for all?

The following truths seem obvious enough—they are frequently mentioned, in one or the other form, in the Papal Encyclicals—yet they are frequently forgotten.

Under normal circumstances, souls work out their eternal destiny not as scattered individuals but as members of families. Even youthful duties relate to future family responsibilities.

A continued apostolate of family life, therefore, is urgently needed in our time. The Rev. Dr. Thomas F. Coakley, pastor of Sacred Heart Church, Pittsburgh, speaks of it as a "supreme need of the hour" in his penetrating article on "Catholic Leakage" in the January *Catholic World*. Parents need to be taught to impart religious instruction to their children. Family prayers and family consecration or corporate Holy Communion; natural virtues of thrift, helpful-

ness; family recreations, need to be encouraged. Family economic life cannot be neglected. The Christian family apostolate is not solely a parish work, but one for the entire community as well; a community project, in which non-Catholics as well as Catholics may profitably be enlisted. Catholic participation in youth guidance is an effective means of maintaining in the community spiritual standards of family life.

This is particularly true in the case of Negro neighborhoods, for the lives of Negro families are in great measure determined by the complexion of the large non-Catholic community.

Family life, even purely spiritual family life, however, is in great measure conditioned by the family's economic circumstances. This does not mean that families will be good and pious when comfortably placed and warmly housed. But it does mean that economic injustices strikes a deadly blow against the life of the family, against its integrity, its very existence as a permanent human institution. As Pope Pius XI says in his *Quadragesimo Anno*: "It may be said with all truth that nowadays the conditions of social and economic life are such that vast multitudes of men can only with great difficulty pay attention to that one thing necessary, namely, their eternal salvation."

If this is true for "great multitudes," it is in a superlative degree true for the Negro. For him, family economic conditions are determined to an amazing extent by the racial attitudes of the great national community. Families do not function in a social vacuum, they depend for their healthy existence upon civic and social opportunity. Physical hardships that result from denial of opportunity may be alleviated by relief; but no governmental or private relief program can heal wounds to youth's personality inflicted by idleness, frustration and racial despair.

If, therefore, our Catholic charity sincerely desires to aid the actual salvation of concrete and actual individual persons, let me ask, in conclusion, how can it be indifferent to the pattern of interracial injustice? Can it be unconcerned with false attitudes, false concepts and pictures unthinkingly accepted by a large body of our well meaning Northern citizens about the Negro worker, as similar misconceptions about Catho-

lics are accepted by other large groups of equally well meaning but misinformed citizens? A truly Christlike charity cannot be blind to the daily problems of countless fellow-Christians, to whom God has entrusted the care of their own homes and families.

To the salvation of Negro souls, therefore, the apostolate of interracial justice would seem to be essential; just as the parish and community family apostolate is essential.

Unless, indeed, the pattern of interracial justice be made to stand out as clear as the pattern of prejudice, to be as tangible, as zealously and consistently sponsored, our talk is largely in vain. Here is a job for our leading Catholic laymen. It is worthy of those, who, in Confirmation, received the Seal of the Holy Spirit and were knighted by the Bishop's blow upon the cheek. Their intelligent and organized action can teach and exemplify this pattern.

CHAMPION OF CHARITY

By THEOPHILUS LEWIS

If it were a custom to brevet prizefighters with titles indicating their special virtues, as Cardinals are frequently designated, it is practically certain that Joe Louis would be remembered in the history of sports as the Champion of Charity. He earned that honorary and honorable title with a single generous gesture. His second encounter with Buddy Baer marked the first time in the annals of the ring when a heavyweight champion risked his crown in a contest with a dangerous opponent to raise funds for the relief of the needy.

"Benefit" fights, of course, are not rare events in the boxing world. But most of them, it is commonly believed among addicts of the sport, are phonies. In the first place the contestants take their usual split, 60-40, if one of them happens to be a champion, and the promoter gets his cut, either in the form of a fat fee for supervising the affair or by turning in an inflated "expense" account. The philanthropy for the benefit of which the contest was ostensibly arranged gets the small change that's left over. In the present instance the champion set an example which probably influenced the other principals involved to emulate him, with the result that nearly \$100,000 found its way into the treasury of the cause the match was intended to assist.

Joe Louis did not earn the accolade of charity solely by donating his share of the purse to philanthropy. Nor did his charity consist of the fact that he risked his title in a match from which he would gain no material reward. These were a less important contribution to the success of the affair than his mere presence in the ring, for no other fighter could have drawn so many customers to the box office. His real act of charity was the spirit in which he placed

his talent at the service of an organization he had little reason to befriend or respect.

The match was promoted for the benefit of the Navy Relief Society. It is well known that the Navy is the citadel of American color prejudice. In other areas of American life, race prejudice is often the thoughtless expression of social habit. Even lynchings are usually conducted by a majority of ignorant men in the heat of passion. In the Navy, race prejudice is cold and calculating. Those who determine the racial policy of the Navy, and its appendage, the Marine Corps, make no apology for maintaining a color bar. They are determined, hardboiled and implacable. A colored man who enlists in the Navy goes in the scullery and stays there. They have taken their stand on the color question and their attitude is as immutable as the laws of the Medes and Persians.

The Navy Relief Society, it is true, has no official connection with the Department. Its function is to relieve the distress of members of Navy personnel who may become victims of misfortune. But there is at least an inferential bond of sympathy between the Department and the Society. Hence, it is easy to understand why a clamor of protests arose from Negroes when it was announced that Joe Louis would appear in a contest sponsored by the Society.

Columnists and sports writers in the Negro press, expressing the prevailing opinion among the masses, asserted that it was unmitigated gall for friends of the Navy to ask a Negro to assist in raising funds to help the Service. Some writers urged the champion to refuse to appear as a party in the match. Others suggested that he should appear only on condition that the Department promised to alter its policy of dis-

crimination against members of his race. Another view was, that since it might be construed as a lack of patriotism if he refused to fight, he should at least consent to the contest under protest.

With the commendable reserve that usually marks his conduct outside the ring, the champion ignored the prompting of those who wanted to see the Navy oligarchy rebuked for its snobbishness. He signed for the match, drew a big gate and fought a good fight. It is not likely that his charity will influence the brass hats of the Navy to move an inch toward democracy and fair play. But the American people will applaud it as a splendid gesture of true patriotism and good will.

Catholic Collegian

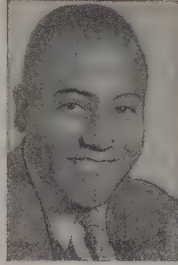


Y oung women at the College of St. Benedict, St. Joseph, Minnesota, not only are used to having colored students on their campus, in their dining room and residence halls, next to them in chapel and at the communion rail, but they elect them to prominent class

and club positions and send them to prominent conferences as delegates.

Miss Kathleen Yanes, daughter of Mrs. Pedro Yanes, 233 West 129th St., Manhattan, New York, is president of the student debate club, chairman of archery in the Women's Athletic Association, member of the Scribes and Critics writing group, the Catholic Truth Committee, and the League of the Divine Office. She was selected from the entire student body to lead the discussion on the Mass at the Minnesota Catholic College Conference held recently in St. Paul.

Active as Kathleen is, she is modest—although she has ambitions for the future. When the publicity chairman interviewed her and said she was sending a notice to the papers, Kathleen said in her charming drawl, "Why, Sister, I haven't done anything . . . yet."



PLAYS And A Point Of View

By THEOPHILUS LEWIS

SONG OUT OF SORROW

L ast month I briefly described the program of the Blackfriars' Guild, with some incidental remarks on its first production, a study of Irish revolutionary spirit which was easily up to the standard of the average play presented by the famed Abbey Theater. The Guild's second production was "Song Out of Sorrow," a biographical drama based on the early struggles of Francis Thompson. Felix Doherty is the author and Dennis Gurney was responsible for the direction, and their combined talents achieved a production of professional quality in all its important elements. The play was challenging, its point of view was mature and the acting eloquent, even though the theme is emphatically for adults only.

The story covers the last year of Thompson's destitution, when the poet, although he did not know it, was on the point of winning recognition. All the action takes place in the home of a young woman, identified in the play only as "Flossie," who had recently found him sleeping on the Thames embankment in the dead of Winter, half frozen and half starved. Flossie, it happened, was not as much a lady as she might have been. She was, in fact, a street walker, living with a man who, to dignify his status, was her common-law husband. It was a peculiar triangle which at first caused complications and violence in the household, as was inevitable. But thanks to Flossie's courage and tact an understanding was quickly reached and all hands accepted the unusual relationship as normal.

This is a situation, it is almost superfluous to observe, which confronts the author with obvious temptations. A playwright whose reformist zeal obtained the upper hand of his esthetic sense would probably suggest that her association with the poet ennobled Flossie's character, or otherwise prettify the story for the sake of pointing out a moral. A modernist author of the "realistic" school would be as likely to exploit the potential salaciousness of his subject. Mr. Doherty avoids pietism and prudery on one hand and lasciviousness on the other, preserving the natural focus in which such relationships occur in life.

In our skeptical age hardly anyone believes that a man and a woman, neither of whom is senile, can be in love with each other without sexual implications. To suggest that it is possible is to invite the ridicule of the cynical. The thing

does happen, however, and has been frequently described in fiction. Most anyone of a thoughtful turn of mind, as distinguished from being merely sophisticated, has either experienced or observed those sublimated passions which do not lead toward physical fulfilment. Sometimes they are transient affections which exist only a moment, while two are dancing together or discussing a book; sometimes they endure for life. Like more earthly passions, they are sometimes mutual and in other instances unrequited. But they are always closer to perfection than those passions inspired by the hope of possession.

Both Shaw and Wells have mentioned those ethereal unions in their works, but neither of them has handled the theme as expertly as Mr. Doherty. The author makes it clear that while Thompson was living in Flossie's home he claimed the essence of all that was pure in her, leaving only the husks of physical attention for her paramour. It might be asserted, with some plausibility, that when Flossie discovered a pure love she would have ended her evil relationship with the man with whom she was living. But Flossie, although there was a bit of angel in her, was no saint. If she had discarded her physical lover it is rather likely that her earthy and ideal passions would have merged and concentrated their force on the poet, debasing his affection from Platonic to possessive. In which event his poetry would have been affected, descending from the spiritual to the exotic. Perhaps it was the work of Providence, employing Flossie, weak vessel that she was, to preserve a precious talent while it was being refined in the fires of adversity.

The author's treatment of this delicate theme reveals a penetrating insight into the complexities of human nature, his scenes are compact and strong and his dialogue is rich and musical. He faces the facts of life with the refreshing frankness found in the scriptures. There is a manly wholesomeness in his attitude, demonstrating that drama can be clean without loss of virility.

The quality of the acting was unusually high. Rosanna Seaborn, as Flossie, gave a radiant interpretation of the role which discloses the street walker's latent tenderness and understanding beneath her coarse manners and gaudy apparel. Stacy Horris was impressive as the groping and discouraged poet who was never really defeated in his soul. They are difficult roles which call for quick flashes of humor as well as moments of anguish or passion. Either role could be rendered maudlin by a performer who ventured a step to close toward the sentimental line. Guy Spaul gave a vigorous performance as Flossie's man, a lusty Cockney who lives his life from day to day, asking nothing of the world except his daily ration of gin. If special mention is withheld from other members of the cast it is due to shortage of space at my disposal and not their lack of merit.

The staging, as with most non-professional productions, was economical but in exceptionally good taste. If the Blackfriars' Guild had reason to be proud of its first production, the second warrants enthusiasm. It will not be easy for the Guild's next offering to live up to the high standard of theater set by the play which preceded it.

AS YOUTH SEES IT

EDITED BY YOUTH

"But we cannot close our eyes to the sad spectacle of the progressive dechristianization, both individual and social, which from moral laxity has developed into a general state of weakness and brought about the open denial of truth and of those influences whose function is to illuminate our minds in the matter of good and evil and to fortify family life, private life, and the public life of the State.

"A religious anemia, like a spreading contagion, has so afflicted many peoples of Europe and of the world and has created in their souls such a moral void that no spurious and pharisaical religious organization and no national or international mythology will serve this emptiness."

With a characteristically all-revealing wisdom, our beloved Holy Father, Pius XII, spoke thus in his Christmas address to the members of his Church throughout the world. It is a fact little recognized, or, to be more precise, seldom acknowledged, that only so God-barren a world as ours now is could be taken with sorrows born of hatred and fear and distrust. There can be no truly active hate in the world which permits the Love of God its rightful freedom of action.

* * *

Hatred is the only idol capable of occupying the place in our lives which belongs, properly, to God. For God is Love . . . and anything which is not part of God, *opposed* to God, is opposed to the positive quality of God's love. Hence if we spurn God's love, our only alternative substitute is the negative quality of *Hate*. We are a Hate-ruled generation.

* * *

"But," we may say, "there are many Christians in the world—many Catholics. *We* believe in God's Love!" Then, a thousand times woe-betide the Christians and the Catholics of this age! A *Christian* is not only a *believer* in Christ's Love . . . he is a Christ-follower; his entire life is motivated by that Love. His *credo* implies *active* expression. A *Catholic* is one whose belief in that Love must be universally efficacious.

What, then, has happened to these Christians and these Catholics? Are we rendering lip-homage to God and his all-powerful Love, while, at the same time, we render heart-and-mind-homage to Caesar and the selfish ambitions of all Caesars? Or are we carrying our belief in His Love hidden within us, so that we need not show that belief to a mocking world? Ours is a responsibility too great to be tossed off with an "I believe." It should make us more than ashamed to realize that if the flame of God's Love had not been extinguished on the altar of men's consciousness, there could not have been this war.

"Within the limits of a new order founded on moral principles, there is no place for the persecution of religion and of the Church. From a lively faith in a personal and transcendent God there springs a sincere and unyielding moral strength which informs the whole course of life; for faith is not only a virtue, it is also the divine gate by which all the virtues enter the temple of the soul and it constitutes that strong and tenacious character which does not falter before the rigid demands of reason and justice." Reading these words of our Holy Father, it is for us to pause and question: "What then, is my duty, who have been gifted with faith?"

* * *

This is the new year of 1942. Let us, the Faith bearers, make the fulfilment of these duties our resolution:

I shall bear the love of Christ about in me, like a living flame,—wearing it proudly for all men to see and envy. I shall speak Christ in my words and live Christ in my deeds. I shall try to use, as my weapons: prayer, charity, and understanding.

Here is war-work in which we all can participate. Our conscription to this Army began on the day when the waters of Grace flowed over us and we first said, (perhaps by proxy), "I believe . . .". It is a conscription for life . . . for eternity; we have the greatest mobilized army in the world. Why keep it idle?

—MARGARET MCCORMACK

FROM HERE AND THERE DURING THE MONTH

● THE FIRST THREE NATIVE PRIESTS OF AFRICA MISSION ORDAINED

Bunia, Belgian Congo, Nov. 24—(N.C.W.C.—Fides).—The first three native priests of the Vicariate of Lake Albert have been ordained, just 30 years after the establishment of the first mission post in the territory in 1911.

The three are the first to reach the altar out of a group of eleven seminarians who in turn had been chosen from 20 candidates. Their training, intensive and extending over many years, included study of Latin literature, mathematics, sciences and French, and three years of Thomistic Philosophy and five of theology.

The jurisdiction in which they will carry on their apostolate was made a Vicariate Apostolic in 1933 and entrusted to the White Fathers. The native population embraces five different racial groups speaking five languages, with varying dialects of each spoken by different tribes.

● UGANDA MARTYRS' PARISH PLANS NEW CHURCH EDIFICE

Okmulgee, Okla., Nov. 28—Plans have been completed for the erection of a new church to replace the present temporary

structure of the Church of the Uganda Martyrs here. The church, serving the Colored population of Okmulgee, is directed by the Rev. William C. Strahan, C.S.Sp., pastor, and the Rev. Maxim J. Therou, C.S.Sp.

The parish, said by the Holy Ghost Fathers to the first Catholic Colored parish under the patronage of the Uganda Martyrs, was established on October 7, 1925, by the Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa, with the Rev. Urban de Hasque as pastor. Father de Hasque, while on a visit to Rome two years earlier, received a relic of St. Carol Luanga, one of the Uganda Martyrs. It was this that motivated Father de Hasque's decision to place the new parish, which he was asked by Bishop Kelley to form, under the patronage of the Uganda Martyrs.—N.C.W.C.

● NEW ORLEANS COLORED PARISH OF 10,000 ENDING TWENTY-FIFTH YEAR

New Orleans, (N.C.)—The three-day silver jubilee of Corpus Christi parish, said to be the largest organized Colored Catholic parish in the United States, and perhaps in the entire world, began here Nov. 30. This parish claims the largest Colored Catholic parochial school in the south and the largest catechetical classes for Colored children in the country.

The Most Rev. Joseph F. Rummel, Archbishop of New Orleans, presided at the Solemn Mass, which was sung by the Rev. Michael J. O'Neil, S.S.J., who served the parish as pastor five years.

Four parishes for Colored have been carved from the original Corpus Christi territory, but despite the division, Corpus Christi parish numbers more souls at its silver anniversary than at any time in its history. The membership is estimated at close to 10,000.

● SCOUT TROOP ORGANIZED IN THE HARLEM DISTRICT

A new Catholic Scout troop, under the sponsorship of the Church of St. Thomas the Apostle, of which the Rev. Thomas B. Kelly, P. B., is pastor, has been organized in the Harlem District, Manhattan Council. Nine boys and five Scouters have been officially registered, with more than fifteen boys expected to register the next week.

The troop was organized through the efforts of the Rev. John P. Fleming, assistant at St. Thomas the Apostle Church; Emanuel A. Romero, who is scoutmaster, and the CYO Scouting Division.

● SUPREME COURT RULES OUT GEORGIA CODE AS PEONAGE

It is no longer a crime in the State of Georgia for a person to fail to repay either in work or money, funds advanced by an employer.

This was the gist of a decision handed down by unanimous decision of the United States Supreme Court recently. The Court's ruling upset the infamous "Georgia Contract Labor Law," decreeing it in violation of the anti-Slavery Amendments to the Constitution which forbids peonage.

Beneficiary of the Supreme Court decision was Ira Taylor, Georgia Negro, freed by the Supreme Court after conviction

by various Georgia courts, including the State's highest tribunal.

The court decision said in part:

"One who has received an advance on a contract for services which he is unable to repay is bound by the threat of penal sanction to remain at his employment until the debt has been discharged. Such coerced labor is peonage.

"Peonage is a form of involuntary servitude within the meaning of the Thirteenth Amendment and the Congressional Act of 1887 is implementation of that amendment. The sanctions of the Georgia code are repugnant to the Thirteenth Amendment and the Act of 1887 and therefore the conviction must be reversed."

● THREE THOUSAND COLORED TROOPS ARE NOW GUARDING NEW YORK CITY

New York.—(C)—Mayor LaGuardia announced December 17, the arrival here of about 3,000 colored regular army troops assigned to "guard sensitive points in which the Federal government is particularly interested." These points include the waterfront, Federal property, and water supply, the Mayor said.

Noting that his announcement was made with the "specific approval of the War Department," the Mayor pointed out that it would serve to disperse any fears which might have arisen with the sudden appearance of so many troops on the city's streets.

"The Office of Civilian Defense several weeks ago submitted a report to the President as to the needs around the country in guarding sensitive points," LaGuardia said.

● MARIAN ANDERSON AWARD ANNOUNCES ANNUAL PRIZE FOR YOUNG TALENT

An annual award for the purpose of aiding young, talented people to pursue their chosen careers has been established, according to an announcement recently by the trustees of a fund contributed for that purpose by Marian Anderson, celebrated contralto.

The institution of this grant was forecast last March by Miss Anderson when the \$10,000 Bok Award was presented to her in Philadelphia. At that time, in her acceptance speech, she stated that she hoped to use the money "to enable some poor, unfortunate, but nevertheless, very talented people to do something for which they have dreamed all their lives."

In accordance with her wish, the Marian Anderson Award will be administered "by a committee composed of three trustees of the fund: Alexander L. Jackson of Chicago; Hubert T. Delany of New York City, and Mrs. Ethel de Priest of Philadelphia. This committee will consider all applications from young men and women who fit the requirements stated by Miss Anderson. The amount of the annual award will not be a fixed one, but will vary with the requirements of the winner for that year. The Anderson Award will not be strictly limited to the field of music though applicants in this field will be given preference. The prize is open to both Negroes and Whites. The famous singer plans to make the fund now established the beginning of a greater one to which she will add further gifts from time to time.

● MARYLAND WOMEN AID POOR OF THEIR RACE

A special organization meeting of the Ladies of Charity of the Colored parishes of Prince George County was held recently at the Holy Family Hall, Woodmore, the Reverend John E. Albert, S.S.J., pastor of the Holy Family opened the meeting with prayer and welcomed the parish groups from Prince George County, and Saint Mary's County; also the Junior Ladies of Charity of the State-Teachers' College at Bowie.

A summary of these reports indicates the number of varied activities of the spiritual and corporal works of mercy of the Ladies of Charity. Over \$200.00 raised and expended in providing clothes, groceries, milk, medicines and house furnishings.

There was distribution of home grown vegetables and fruits to 134 families, of 465 individuals, 323 visits made to families and 19 situations procured. Daily lunches are provided for parochial school children.

● ADMIRAL RICHARD BYRD ASSAILS DISCRIMINATION IN EMPLOYMENT

Warning that discrimination in defense employment is "the negation of the American tradition of liberty and equality" and "a threat to America's national security," Rear Admiral Richard E. Byrd, in an address recently over the Red Network of the National Broadcasting Company, appealed for a super-unity that recognizes the values and skills of all American citizens.

"In the name of human freedom," he declared, "in the name of common sense and fair play, in the name of America's future, I call upon the people of the United States to help eliminate such discrimination wherever it may be found—especially in the defense industries of America."

Charging that there are large groups in the United States with a legitimate complaint against the way their own country has treated them, Admiral Byrd said:

"One out of every ten Americans is a Negro. Can we man our industrial machine for defense adequately if we cut this segment of America away from economic opportunity on a par with the others."

● EDUCATORS REBUKE TALMADGE ACTIONS

Chicago, Dec. 22—The American Association of University Professors rebuked Governor Eugene Talmadge of Georgia today for his "political interferences" in the University of Georgia. The protest was made at the closing session of the association's annual convention.

Governor Talmadge ejected Dean Walter D. Cocking from the university last Fall because, he charged, the dean favored a graduate school for both Negroes and whites. At the time the Governor said:

"There'll be no Negroes in the same schools with white folks in Georgia and there'll be no men in our system who advocate it."

Professors representing universities throughout the country approved a formal statement protesting the Governor's action.

BOOKS

"12 MILLION BLACK VOICES" by RICHARD WRIGHT. Viking Press, New York. \$3.00.

I began with prejudice and ended with pride as I read through the author of *12 Million Black Voices*, the latest book of Richard Wright.

My prejudice was aroused by the title of the book, for at once I noted that two million Negro voices were left out. And the reason the author gave was not satisfying: "intentionally (the book) does not include in its consideration . . . the so-called 'talented tenth' . . . or the growing and influential Negro middle-class professional and business men of the North . . . who have formed a sort of *laisson corps* between the whites and the blacks." This sounds too much like the "divide and rule" formula which even Wright complains about when he says, "The Lords of the land proceeded to neutralize the strength of us blacks and the growing restlessness of the poor whites by dividing and ruling us, by inciting us against one another."

He has dug deep down into the past and brought to light the trials and tribulations of a minority group doomed to begin life in slavery in a new country. But with pen and picture, in collaboration with Edwin Rosskam, whose pictures are well suited to the text, Richard Wright unfolds a tragic though inspiring story of a people whose bodies were bent and burned, but whose spirit cannot be crushed.

Unlike *Native Son* wherein he employed a white lawyer to defend the brute "bigger Thomas", in his *12 Million Black Voices*, Richard Wright elects to be the spokesman. The story is told in the first person, and as he tells it, he stands in the midst of those "12 million black voices" like a Paul Robeson singing the solo part of "Deep River" to the accompaniment of 11,999,999 voices taking up the refrain. There is no more beautiful passage in the book than that which it takes five pages to say with pen and picture: "Our lives are walled with cotton. We plant and plow cotton. We chop cotton. We pick cotton. When Queen Cotton dies . . . how many of us will die with her?"

The author compresses a story of three hundred years into a book of not over 150 pages. The pictures in the book are like the "song without words", for they speak eloquently: "We have never been allowed to become an organic part of this civilization." He likens these 300 years of progress to the 2000 years of progress of the white race. He says, "we have tramped down a road 300 years long" and "weary but still eager, we stand ready to accept more change." Then he cautions, "If we black folk perish, America will perish."

"*12 Million Black Voices* is satisfying but not all-inclusive. If and when Richard Wright includes the story of the two million silent voices, we shall then have the story of fourteen million voices which will include his own.

—E.A.R.

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